

**M2296****Saturday, September 8, 1973****BARN****Lunch****WESTTOWN****Group IV****Sunday, September 9, 1973****BARN****Lunch**

MR. NYLAND: How will I begin, because there are many thoughts that have gone through my mind in the last days or the last week. We've had Wednesday and Thursday. For me it was a little bit of an attempt to do something a little different and to look at life itself the way one ought to look at it, or at least how life could be digested and at the same time not to forget that there is another side to oneself which we simply call spiritual life. But it brings out all the different idiosyncrasy of a person when he actually wants to become familiar and acquainted with himself, and I do believe there is a good opportunity here at the Barn to see different people, the way they are, but including yourself. Because it is not only how you look at others and first place it is what

I talked at lunch about that what is already crystallized in someone new who has had a certain amount of experience and then of course it is rather difficult to change that a little bit or to make it adaptable or to make something else adaptable to what he himself has been thinking about and what he already feels is a crystallization of his own principles. To remain open is sometimes extremely difficult. I'm interested and have been interested in Ouija board. It may be strange to some of you. Already in Holland I was, and last time I was I actually took part in [a] couple of seances. It was of interest to me because there are several people who have died and it would be very interesting for me to make contact with them, in which I believed as a possibility. Every once in a while I do such things I don't talk about. Why should I talk about it? I have been and become interested in Seth. Why should I talk to you about it? There is enough published. You can see what you can find out. But since there is already a little bit of kind of gossip, I just tell you. Yes I went, I'm interested. It does not mean that I will, what will I say, follow it. I have ideas about Gurdjieff which are based on experience of more than forty years, longer than that practically. And for that reason I will always compare many things like I always have done in any kind of scientific endeavor. When one does research in science you have to be quite open to whatever may have been published and the different theories which already exist, so it is really so obvious to me to remain interested.

But why do I tell you? To make you realize that you should not gossip about such things. That there is nothing unusual about me being interested in a variety of things and at the same time keep on talking about Gurdjieff. That is exactly what I want to find out, what is the truth Objectivity. The desire for freedom of that what I believe is necessary for anyone who finds himself on this Earth. To find out what it is if he is bound to see that he is bound then, how he is bound and then to find out how he can free himself. If that is the Aim of a man and one can

should just be, and left alone, and that perhaps there is a freedom between such people who can live together on that kind of a basis.

Sometimes I don't know why I talk like this and only as a result of certain things that I have received during the week, and when I look at this attempt that we make talking about Gurdjieff and ideas, wishing to work on oneself and looking at it as something that we have started and ought to be continued, I think in what direction should it continue. Or how can it be continued in such a way that every time in approaching it, it can remain new and give a new aspect, and a new desire for oneself to wish to continue for the sake of growing up for oneself, not because someone else is telling it, not because Gurdjieff has written about it, but only because you experience in your own life that that is what belongs to you, and with that you stand or fall in your life the way you are, that is the way ultimately one will be judged. Drink to Gurdjieff. If you can think about him this afternoon once in awhile in relation to your own behavior, maybe it will help.

#### MUSIC

And so we continue, kind of, where we left off at lunch. We were talking about our ordinary life and interests we have and how not to become prejudicial. How to be open? How to remain open? How to extract from that what we can get in this kind of an open world for ourselves and to know what we are, and how we should take other things around us. How we should behave. How and what attitude one should have towards different people. People of different character, different way of living, different ideas, different feelings. How can we work together when we have a group. How can we understand each other.

You see this question of openness is many times misunderstood. And also the question of being closed is misunderstood. It is sometimes that we don't want to talk about it and that we

others look at you or when they look at you what you are. But then the question is, can you actually see yourself in that light like other people will see you, and to what extent are you prejudiced? Or what is it that sometimes people say in perfectly good faith and with enough honesty that they feel that you make an impression of being such and such, and maybe it is for yourself a little bit of a difficulty because you have seen it and not wanting to see it, or even if you have seen it and have thought about it, you've come to a different conclusion.

At the same time one remains responsible for what one does and the impression it creates on someone else. And maybe that's not entirely true because they look at you of course from their standpoint and they don't have all the facts that are available for yourself to know why you are thinking or feeling the way you do. And that therefore many times their opinion about you is not entirely right because they don't have all the factors. If that's the case you ask yourself, do you yourself have the factors that are involved within your own personality? Do you know enough about yourself that you actually can come to a good conclusion or whatever it is that perhaps you are prejudiced about, without within yourself, not knowing even that you are prejudiced. If you come that point I think it's worthwhile to find out what other people think of you. And you start to select a certain group or people you are friends with and ask them honestly what kind of an impression do I make on you? Then you have to hope that they will be honest. I don't think they will be. I think they will be afraid of telling you the truth. And aside from the fact that maybe that's not the truth at all because it happens to be a personal impression. At the same time you have to see what you can do with what you call personal opinions on the part of someone else and the personal opinions you have about yourself. I think it is an interesting excuse to strike up conversations of that kind.

Now of course I know it depends entirely on the type you are and the way you want to live your own life, and you are always entitled to see that you find out for yourself what is right for you. At the same time you don't want, don't want to be narrow minded. And sometimes it's very difficult not to be narrow minded when one has reached already certain conclusions which apparently seem to be truthful because they seem to apply to a variety of conditions and still remain exactly the same as to the conclusion. I mean by that one establishes for oneself a working hypothesis and continuing in experiences of ordinary life you add to it more and more facts particularly about yourself or about the study of your friends around you and as long as it fits into that what is your working hypothesis you feel happy. If there is something that seems to be different and would require a different kind of a law, you surely are not as yet entitled to call your hypothesis an axiomatic truth. At the same time one is trying to find out what is that kind of a truth particularly when you intellectualize about that. I think the attitude that one has towards Work is many times too intellectually tinted and it makes a person every once in awhile too opinionated.

I remember a period that Orage and Gurdjieff had trouble about that, and Gurdjieff told Orage off, and he made us, that is the group who was there then, face the difficulty of selecting between Orage and Gurdjieff. And I think we were very much up against it because there were naturally relationships with Orage and relationships with Gurdjieff. All together it was a very good decision to make one way or the other, particularly because Orage agreed with Gurdjieff in what he had done and it was not right, and thank God he was open enough about it. At the same time it was necessary to see these things, that they can happen even with the best of intentions. And how to go about opinionated people, to allow them in your life. How about taking such opinions which are based maybe on years of experience and where that working hypothesis has

become axiomatic for such a person. How can you take it? Only on the basis you say: that is right for so and so but is not right for me as yet and I won't take it; but then you're under an obligation. Because then you have to find out what you wish to substitute for yourself and that what becomes the truth and again you are forced to take the different thoughts and feelings you have and apply them in your ordinary life.

That is why I want to talk about ordinary life to see what we are without any particular judgment, only to see where certain thoughts and feelings will lead to, and how one is then as a result of such thoughts and feelings, how one is towards each other. And that one could come to a certain conclusion of how should people at this Barn behave with each other. I think it is extremely difficult because it does require honesty, and quite definitely you have to get out of the way a little bit to allow certain other people to come in, in some way or other into your life. If you don't do that you become a recluse or you go back to your ivory tower; the Barn of course is not going to help you at all. And what applies to behavior and the different ways one is talking to each other or the kind of relationships one establishes, of course it is even more true in any kind of a intellectual pursuit.

Sometimes you might think that I am too opinionated about Gurdjieff and that I am narrow minded. For me the question is always how much does this kind of interest lead – lead to the conclusion of what should my personality be in behavior form regarding relationships with others. And there of course can be differences in interpretations about that, but it is absolutely necessary in a group, that when you don't agree and when you feel that so and so should be different, that you take the time and that you are honest enough to try and find out why, and also that you will make statements why such and such a person should change. I think we fail in that very much. We just let things alone and we don't want to pay attention to others even to try and

help them. And maybe they don't want to be helped. At the same time they have a right to say that they don't want to be helped, and then perhaps you have to leave it alone. The conclusion regarding intellectual exchange is that although there may be arguments there need not be the same conclusions that one wants to reach. That what is necessary is an understanding of the reasoning which leads to a conclusion. If I understand a person's mechanicality, if I understand their illogicality in thinking, if I see they draw conclusions from premises which are not entirely correct, I cannot expect anything else than what they are, and my realization of that what they are I can explain, but I cannot argue about it. And if I wish to leave people alone and let them find out for themselves whatever it is that they want to do, they have a right to do that. But when I care and I have a hell of a time leaving them alone, and that is always the difficulty for a person, when one cares, one wishes to give, and then in giving one may not give the right kind of a thing. And the caring sometimes prevents one from seeing what ought to be given.

You see life at this Barn is not that easy, and I think as soon as it would become easy it wouldn't be the Barn anymore. I think it is very necessary to see what we actually are engaged in for ourselves, and to wish to find out and to become critical, but with an intention of wanting to find out if perhaps of criticalness is based on prejudice or on actual facts. And to find out what are the different types of mechanicality, types of thinking and feeling, also types of behavior, motivations behind that what is the activity and trying to understand it on that kind of a basis.

You see, the caring is an emotional question. The argument usually is intellectual. Emotionally, the caring is really not very good for an understanding [be]cause it does not allow for any interpretations. Intellectually of course one can interpret from now until doomsday and justify any kind of an action expressing it in a mental way. What counts is really how one is with one's personality as body, expressing by means of a variety of different ways which the body can

use, to show what a person is in his relations towards others. If someone drops on the floor and I rush to help him up, or if I pass by on the other side, there's a difference in my behavior perhaps based on my feeling and my mind, but certainly my body expresses exactly what I am. That I think is necessary for us when we Work, when we Work together. It must include all possibilities of being affected from a variety of different sources. To that Gurdjieff and ideas of Objectivity can be placed against the back – background which is created by perspectives. That Gurdjieff can be seen from the standpoint of esotericism as much as you have facts about esoteric knowledge. That one should never close one's eyes to the possibility of certain things existing which even over many years of one's own experience one has not as yet seen, and to remain open for any kind of a possibility of that kind, always like a child wishing to find out what is still unknown and hoping that may- the next day a miracle can happen in any kind of a form. If one could remain flexible in that way of course one need not even be called opinionated. But you must make a distinction between that what is still an opinion and that what is already a fact of crystallization in one's life. A principle is not an opinion any more. A principle is that what makes a conduct of one's life. A principle is the relation towards that what is of a higher nature about which there is no further argument. Objectivity is that what does not give me an argument, but it gives me a fact of that what exists without any further questioning. And sometimes it may look like ignorance and at the same time it is an opinion which is based on a principle which is once and for all absolute.

One must make allowances for the working hypothesis in certain directions to become axiomatic. When it is the truth there is no further fight, but interpretation of the truth always will lead to some kind of disagreement. Sometimes a fact as truth should not be talked about. It



want to go by what we already think and what we have made up our mind about without wanting to discuss it or argue about it. So that one becomes closed within oneself knowing what is what, and as I said at lunch become opinionated. How to distinguish between that and principle I said was very difficult. You see, we want to talk about Work. We want to talk about that what is important for us. But we cannot neglect to talk about a variety of other things which are also important, and to what extent they are important, we cannot close our eyes to that. And it has been like that all throughout as far as I remember.

Gurdjieff I think was very open. He not only had studied a great deal but for twenty years he tried to find out what was what. Orage many times warned us about not becoming provincial. I'm sure he understood that, because Orage was a well cultured man and talked about a variety of things and kept up with it. I would almost say much more than Gurdjieff, who claimed of course he never read any newspaper. And at times perhaps he didn't want to, because he didn't want to be disturbed, because he had that what he had to work out himself and he could not be influenced too much by other things which were perhaps a little contrary, or perhaps would take his energy away in a superficiality. The other day I talked about Orage that he became a little bit too much intelligentsia. And that Gurdjieff had to warn him about it, about that, and that we had a difficult time. But we were interested in Ouspensky and when he came we worked or studied with him for a year. And whenever anything new under the sun happened to come up, we were interested. Already in the very beginning Krishnamurti, or that what then appeared here and there, and I don't want go through all the rigmarole at the different things in which we became interested, but I would like to say that it is still the same and that it is constantly an adventure to find out what is really the value of many things that are so called esoteric, or take on that kind of, that kind of a coating, or are in essence certain things we know about Cayce. We know about Scientology. We

know about mediums. We are in contact with whatever has been published scientifically about the age of the world, about the different discoveries about Atlantis and all that. I don't want to talk about it because it is a such a known fact that we cannot become too narrow minded, and that our working hypothesis can only be established and become an axiom if we know of everything around us that goes on and judge it and to see what is what for us, what we can take and what we cannot.

I've never dismissed the I-Ching or any of these, Tarot and different directions. I've sometimes said don't meditate. I mean by that don't meditate unless you know how. Unless you are in contact with someone who definitely knows how to meditate and what is involved in it and what are the requirements. But if you just sit by yourself a little bit and try to think, it is not meditation, not for me. And I've warned about that because it's a waste of your time. I have meditated. I have known what to do or how it was told. And I know by experience how difficult it is. But it is no objection to do it. There is no objection being interested in mediums. To see what they say, to see what you can place; there is no objection of casting a horoscope to see what you are in accordance with the geocentric setup. There is no objection to becoming interested in a variety of all kinds of religions, and dogmas and doctrines and rules and regulations and the different things that fit and don't fit. To compare Christianity with Mohammedanism or Tibetanism or whatever you know about it. Whatever you can find out, all of that. I wouldn't say it is legitimate; it is natural. It belongs to us. To anyone who is interested in any kind of a culture. The difficulty always is what to do with it. And that I say is sometimes extremely difficult when you become under the influence of something that then appeals to you and you cannot really place it as yet in relation to that what you already have gone through.

argue about such aims. One can say it is necessary to be have in a certain way in accordance with certain rules prescribed by so and so or explained by someone else. But after all what is needed for oneself is to know exactly what you should do in your daily life. That's what I talked about at lunch. How you are. How you are in your relationship towards other people. What you are thinking about during the day. How you spend your time, your energy. How you actually use that what has been given to you and for what purpose and whatever there maybe be ethically or aesthetically or culturally, that is right for you, that you have to find for yourself and save in between to becoming too altruistic and too selfish. To find out when a place is of yourself in relation to others and of place of others in relation to you.

That is what I talk about. And then I say ordinary life the way we can be and sometimes joyful, humorous, playful. Sometimes serious or maybe at the same time finding out what is what. And then extracting from that what you think is necessary for the maintenance of your life to reach a balance, a real equilibrium, the possibility of a development, because you see it is not only one's behavior one is judged by. That is just a little part of it. It is a logical result of anything you think or feel or anything you do, but that is not all there is to it. It would be if it had to do with this Earth alone. But we are not only of this Earth. We belong to a different kind of sphere also. We say sometimes quite gloriously the universe, or we say to ourselves and we did talk about spiritual possibilities of development the other night. Or what it is that a man actually finds himself to be, two-fold. And in what direction that he should spend his energies. First for the maintenance of himself to make that what I've many times called a laboratory of which he can experiment. And then to find out for what reason does he want to experiment and what is it that in that process of experimentation can take place in him.

And of course we say that he makes something, yet we do talk about a Kesdjanian body. That he talks then as a possibility of a development of a Soul. Again and again one asks for what. Because one takes on the responsibility for one's life. And one assumes that life exists in eternity. And that there is a reason why we are alive now and that is why we want to understand life as it is given out to us on this Earth, in order to find out what to do and how to become and where we will go in what way and in what state. How we will then meet conditions when the physical body is not there any more and there are other things in existence of certain entities and differences of density. That's why we talk about work. There is one very definitely reason to be a man. To become one in ordinary life, and in the process of becoming an ordinary man to develop extra-ordinary man within him, so that when he does die he doesn't have to die. That only the physical body can be thrown away as it were, put in the ground. But that something of him remains and that is the most important part.

That is what Gurdjieff talks about. He does not talk about behavior. He does not talk about playfulness. He talks about development. He talks about how to become a man. How to be justly critical about that what he is, how to become non-identified. And I say many times if you want to go in any kind of a direction, including any kind of esoteric knowledge as given to us from the old ages on to the present, always see what it gives you for your daily life of an understanding of what you really are. I say in reality of that what actually exists and is there for you to be used for a certain purpose not just to exist, because all such forms of life have an aim. They must have an aim, otherwise it is useless even to be born. And expressing it in ordinary terms of this life, of course it's right on this Earth whatever the (*inaudible*) has to be done. But the main advantage of Gurdjieff is that one does that and at the same time I talked about

simultaneity. At the same time develop something that is more worthwhile and that can become if possible, permanent as a Soul.

I've said times and time and time again I've emphasized these things, and I just want you to know that one keeps on working. One is never finished. One is always in regard to that possibility of ultimate development in awe. One never reaches it. Not on this Earth and not even later. There are many gradations of possibilities of development and many changes in density. Many so called realities which exist on different levels of being. And to try to understand what such things means one has to have experience of that kind of being at that kind of reality. That is why I am interested in the possible development of a man and unfoldment in a spiritual sense. That is why I want information from above any way I can get it. Particularity at the present time I do need it, very, very much. I must believe in healing, spiritual healing. I believe that my eyes still have something to say to me, and that there is something that I have to do with my eyes. And for that reason I'm forced to want to find out what is what anywhere in any kind of a direction, because I believe if there is a task and for that kind of a task I need my eyes, I wish at least to read and to write. I must believe in the possibility that that will develop in the right way. And one can say all right maybe you are half blind, and maybe that has been given to you in order for you to find out how to look within, so that you are not disturbed by seeing too much outside. That you have to learn certain things in your life, because you have not learned as yet enough, and still it belongs to your karma that you must face that, as something that is very terrible. But at the same time you cannot deny it. And you have to go through it because maybe it will lead you to something.

And of course all of that I will believe. I cannot do otherwise because I am facing it. I don't run away from it. It's the same way as someone says, "well I came into your life in order to

teach you something.” And all I can say is go ahead and teach. And maybe I cannot take, and maybe it is not the right kind of teaching for me as far as I am concerned. And maybe my vision is very limited about it. And maybe it has not have that meaning for me as it maybe for someone else. And how does anyone else know about my karma? How does anyone know what is really right for me?

You see that is the trouble, when I go through any kind of a school and education, I take on what someone else is telling me and I have belief in it for a little while until I start to question it. Then I want to find out what is it in my own words that has a meaning for me and I'm driven to experience or to eat the words which have been given. To become aware of myself through an experience of my own, so that I become independent on, from anybody. That I can be by myself and still at the same time I'm grateful for anything that will help me to wake up. Anybody that will help to tell me in whatever way it may be, stupid sometimes or I myself living in ignorance. That is the aim of my life to find out day after day to find out, and not to forget what I've gone through, and to give proper value to all of that what has given me an experience. That's the way I look at my life. And it never will end. It won't end at all if my life in actuality is omnipresent, it will never end because it never began. It is and this is the difficulty to find out, what is meant by this being, when everything else is limited to a form. How to understand that. One fights for that understanding, because one does not know how to take it. You believe in it with your words. You think that you understand and still you cannot act on it. How to separate imagination from reality? How to believe in that what does not as yet exist and at the same time make it in existence so that actually it can be of value in which then that can grow in reality and not further in imagination. This idea of 'I' created in imagination, but developing in reality. That is the difficulty one has to make, how to make this 'I' a real something existing.

You see when I have, when I am on one step I have to go to the next step. I use the present step to step on and I push that away in order to get to the higher step. I create 'I' and I use that what is my ordinary personality existence as a fact in order to reach within this 'I' something of a higher step, utilizing the existence of myself as a means of the creation of something that is of a different value. That's the process of work. That is why I would say I love Gurdjieff, because there is nothing in this world that I know and I'm very limited. I admit that immediately. I wished I would know more. I wished I'd seen many more things, I've seen a little bit of the world. And I've talked and lived a little while. And I know how much there is and I don't know and I start to define more and more that kind of nothingness. That kind of not knowledge, no knowledge. At the same time when I see something that is of value to me in my life I'm selfish enough to take it, but I must believe in it, I must also find it logical. I must find it clear. I must find it as a light that really is lit and gives me ability to walk by that light, lighting that path which I have to take. That is why I believe in Gurdjieff. I believe in esoteric knowledge existing. I believe in the possibility of the disclosure of that. I mentioned the other day Blavatsky and I also mentioned Bailey. I know what I said at that time. I know what I've gone through. There have been periods I have believed in a variety of different kinds of religions. I've associated with enough people of different religions in different countries. I've seen them. I've talked with them a little bit about them themselves in a variety of different conditions. The tropics and semi-tropics and whatever the Nordic races have given me. All of that and I'm not boasting. I'm just telling you that it is necessary to fill your life with as many possible impressions you can, but you also must judge them and make sure that you don't turn out to be ballast or as I sometimes say sawdust. That what is necessary is a sieve process, a sifting and

knowing what is right and what isn't and you can only reach that kind of balance when you yourself are in balance.

The more you are in equilibrium, you know how much on one scale or on another will throw you out of balance. The only way by which you can find out what is the real truth is to have already the semblance of a little truth within you, that then you start to measure with that what is truthful. Gurdjieff explains that in Purgatory chapter. That what enters into a higher level already has to find something there of the same kind of nature. When we live in an unconscious state we find something that is of a conscious nature in the form of magnetic center, when we have a thought of the possibility of dimensionlessness, that is an indication of the possibility of consciousness. When we have an experience of awe of not being able to find words, we have an experience of what it is to be without a form of words. When that is given to one on this Earth there is hope for each person to become what he ought to become, and utilizing that what he is given in this life for that purpose, and I would say for nothing else. But that what he has to do has to be tested in a variety of conditions of his own life in a certain way then, knowing that whatever the result is remains and becomes his own.

All right Bill?

## SIDE TWO

That's why I say many times that it is so useful to have a large group of people, so that you have a chance to test yourself out, to find out what you are with the reactions from others on you, and from giving or not giving or whatever the attitude may be towards others to find out what you are. That is the advantage of a group. A group where you have to stay together, because that is the idea of a group. That is the difference between a group and ordinary life. In ordinary life you can do what you please – when you don't like it you go away. You find



something else, if you don't like a job, you hunt for another one, which is a little bit more peaceful or congenial. In this group you are forced to deal with different people because they have all another kind of an aim than just to live together or work together in an ordinary sense. We're not basing this kind of an idea of being here on making activities and let them function. Otherwise we would not be willing to be poor. We would work like hell in order to make some money, and in that process we would forget spirituality, life a lá Gurdjieff you might say, I simply use that word because for me, what else is there that I could call it. I can say Bailey but that is not as explicit for me as Gurdjieff is in ALL AND EVERYTHING. And Blavatsky had a terrible time reading it, and tried to find out what was what and so I will always have a terrible time finding out certain things which are partly hidden, partly not completed, partly only a certain section of a totality.

When Gurdjieff calls that book ALL AND EVERYTHING I believe him, because I find in it a great deal that not only appeals to me but that actually *is* me. And to the extent that I can see myself in a variety of different conditions and I'm not excluding experiences that I want to experience, because if I'm a human man, a human being I will live like a human being, not like an animal, I will live with three centers. I believe in the development of three centers, not two, not one. I'm interested in becoming complete, in that what is necessary for the balance of a man to become harmonious, to understand what is meant by that, and I will not exclude experiences when I believe they are useful and I pray to God that I don't become prejudicial or narrow minded. That I remain open for all kind of things that I don't know, because my heavens, how ever would I have been scientific if I close myself up to all kinds of research problems carried on by someone else? It is so stupid to think in that sense that it is sometimes as if that I want to remain ignorant or even that I perhaps am a little conceited. I have an opinion, a very simple one.

A very straight one. Also I call it truth for myself. It is based on my life, and from that life when I talk, I talk from my experience. It does not mean I know it all. Far from it. Don't ever think that I will ever say it, but when it comes to a question of explaining, based on experience, I have a right to tell what is my experience and put it next to someone else's experience quite right because can I, I cannot live all possibilities which are possible for a human being. I just am a little bit of somebody.

But you see we have a Barn and we have people, we have a group, we can talk about Work. We can exchange ideas. We can put thoughts and feelings together next to each other. We can compare. We can argue, but always we must remain if one can be honest about it. And of course if you can be not selfish and not misinterpret but get facts. I fulminate about gossip. I talk about it. I tell sometimes people not to do it. Not to waste energy. But it does not mean that I myself may fall into that same trap, and justify it because I have a good mind for justification. And that many times perhaps at the end I would say, how stupid, and I know I am. I don't mind saying it that I'm stupid. Stupid for me it's too bad. That is the word stupidity for me. It's too bad that I did not know better. But I learn in that sense, I wish to remain open. That's why I talk about it. It's not that I wish to describe myself. I've absolutely no desire to do that. I'm only asking you, suggesting to you, to be open and remain open and experience and find out in whatever direction. But remain honest about it so that you don't become illogical. That's the one danger, that you keep on interpreting the what you wish to interpret it.

That's why I say Objectivity is the only road, because only then will you know what is it is to be Objective. You will continue to think and to feel and interpret and justify and rationalize, all the time. But when you face the truth and when the truth has to be in your experience, there is only one way by which you can reach it. That is to divest all kinds of opinions, all kind of

statements, all kinds of acknowledgements of existences, of all kinds of interpretations about such existences, and keep the fact of bare existence, without anything that looks like an emotional involvement. A wish for to continue with that because it's so nice because you like it, you love it. You don't like it you hate it or anything that leads to rationalization from beginning to end, associations, associative forms of relationships in your thought. That there is only one word that we use which is an Awareness, which has no connotation and no connection with any thought mental process. It has to do with an existence of the mind only registering that what is a fact. That is what we call the Objective road. And for me and I say it for me, Objectivity is the only road. And being in contact and trying to find out what other people do, think, say, I want to make sure that I don't miss anything. That I test constantly if I can, what I want to research on, in different kinds of conditions, of different kinds of interpretations. And finally keep that what keeps above water, that what is really indelible that what remains for me, the one and only reason for the existence of life and the wish to have it continue in association with my name and with that what I believe in as a responsibility as long as my name is attached to that form of life. What will happen later if I will become a spirit, which I hope. And where I will be I do not know, but somewhere above or in omnipresence or living perhaps in timelessness, or living if it is life in a certain form again and again subject to a law of karma. Or whatever is necessary for a further development as a Soul, being taught and learning and wishing more and more to become free, or to try to understand God in His infinity. I do not know what might happen. I have ideas how it could be, but it doesn't mean it will be, and I constantly live with that in mind and in my heart.

How can I leave this world? How can I be justified in doing what I do? How can I really understand others? What is it that I ought to do regarding them? What I wish them to do for me?

To what extent can they be useful and in that usefulness can I give more than what I get from them, because that's the big problem.

You see when one has a certain influence on others, many times it's assumed that I do that, in this case for my own benefit and I must assure you that I can die anytime without feeling any accusations that I've misused anyone, and that in using for a certain purpose I've always given much more of myself than they have given me. I say that to clarify a little bit of atmosphere of talk-talk-talk, which I hear about, and I hate from the bottom of my heart, because you don't know what I go through and it is none of your business. I live in the best way I can towards others in the best way I can. I don't wish anything for myself, my life has been long enough. I am ready to die. I just want to finish just a few things, just a few more words here and there, a little bit of a talk every once in awhile, happen to clarify a little more and then I can say good bye to this world. There's no particular bondage connected with it anymore. So I want to tell you, keep your mind and your feelings straight. Base it on fact for yourself to give you the truth about yourself, and try to get ready to take in the fact of truth about others if you want to wish to work with them and to live with them, to understand them and to build up between who ever it is as relationship anything that you believe is worthwhile, but based very definitely on an honesty on the part of yourself, on a wish to give yourself, on a wish to give to others that what is right for them. That they then in turn can actually return something to you at whatever place you are, in whatever direction you give above you or below you wherever one is. All the time to keep in mind that you are here for that kind of a purpose, sometimes for the glory of God, sometimes to fight Satan.

Who knows where you will end up? Who knows where you are already. Who knows what you still have to do to decrystallize. Who knows what there is still within you, perhaps even

in essence of your vanity and the loving of yourself and your conceit. Who knows how much it costs to fight against it, to make sure you are understood and if you're not understood that you still can live because your Conscience will tell you more than understanding of someone else who does not know.

How will you be tomorrow? What will the Sunday give you? What will work at the Barn represent for you? What will you do tonight when you go to bed and have a prayer, to make contact with something for you, so that you can wake up tomorrow morning as honest as you can with yourself, so that you can live with yourself. That you needn't be ashamed. That's the Aim when you go to bed to find out, what it is for your reality to be with you. So that the next morning you are that, not during the night, that doesn't matter. How are you on this Earth when your feet are on the ground. When your head may be some where in a spiritual world, but your heart is still just a little bit above the ground and still a little bit below the spiritual world where you will have to go in time. I hope you have a good sleep, I hope you have a good awakening tomorrow. I hope by God that you will never forget Gurdjieff. That's my honest wish. To Gurdjieff.

## SUNDAY LUNCH

MR. NYLAND: Just a, just a little announcement. The movement class for today will start at 4:30. Is that right, Arlene? Yes, yah. Anything else to add to that? No no, all right. Coffee at four, coffee when? Coffee at four o'clock. Jim tells me. So that makes it a very short afternoon, doesn't it? Maybe it's a good thing then that I don't talk too long. But we have to talk about the wedding again. You know they keep on coming. I don't know if that has any particular meaning, but for us a wedding celebration of that is connected with the Barn. It's connected with building.

Many times I do call it a church. And gradually I'm very happy that the Barn regains what it was in the beginning. No particular activity up here anymore. The weaving has gone. The Barn can become its own again. We will arrange it in such a way in connection with what is downstairs so that the Barn can become a very quiet place. Where one can sit and meditate, meditate in the right way, as I tried to explain last night.

Talking about last night. I do not know what your reaction was. I listened to it, just trying to find out how my voice was, the way I said certain things, and it was a little bit too much like a minister. And maybe that's my voice when I become serious and when I honestly mean what I want to say and I cannot help that probably. Also I thought perhaps it was a little apologetic, and that is quite far away from what I want to say. I just want to say things. The same way as when I walk, I just walk. And you must take what I'm saying in that way. Take what you can if there is anything to take, and don't take it when you don't want it. It is just there. It happens, that is, it happens to be then. Whatever causes it to happen sometimes I don't know. This Barn happens. We use it. We are here thinking, feeling, wishing well for two people. What is their marriage going to be? What is in store for them? How will they meet problems of life, ordinary life or problems between themselves? What will it give to them for their growth? How can we, you might say project that? Think about it, what will be? How can we of course help towards it. What will be the necessity for understanding? What is life going to give them when they start really in a marriage to live together with an aim, because the aim becomes sharpened when you get married. It's not the same as just living together. It is a very definite something that you are going to fight it out. That you will want to know if fighting together can actually lead to some more understanding between them, and that it can be used for the further development of oneself. That is the advantage of a marriage of being constantly in contact with each other, getting into each

other's hair at times, losing your temper, at times not understanding why, sometimes getting angry, sometimes loving each other for the wish of accomplishing a relationship. What is a relationship for? To remind each other of what? Not that they exist, because that is the personal work on oneself. The realization I am.

But the realization for marriage is, I wish to become, we wish to become. And that is really what is necessary to see that why one wants to continue with that really I say, fighting it out not wishing to leave then, because in ordinary life we just leave when it is a little difficult. And then we say ah, we can always have a divorce. There should not be a divorce, as long as there is a chance of fighting for the sake of more understanding and I hope that whatever happens that they will remember that they must work in a relationship for the development of that relationship, because it's not going to be that easy. It will not come even naturally. Very seldom such a thing becomes natural, or is a result of nature. It is something that is now partly cultural, partly because of bringing up relationships that already exist for each of them for every person in general. Of that what they are they bring and then one hopes that it can be sufficiently flexible, and that there can be a foundation and on the foundation something else can be built. That is really what they wish. Something to be built for themselves to be able to understand the relationship, that they can return each time to the relationship itself. That the relationship is like work between them. Work for an understanding that that relationship also should be made up of principles, so that the relationship obtains a character. The same way a personality must become a character, having principles on which they can base the rest of their life. That their life can be based in this case on the relationship which exists and which has to be held and augmented.

A relationship is very much like the building between people, that they work together on the building of a house. That each one brings a brick or some cement or sand or mix this and that

together. All the time together. And at the same time when not possible to be together to see that each person has a wish and that the wish for that I hope never will die. A marriage can be beautiful that way, can really create something that can be like an 'I'. A creation as a result of a mutual wish. That a relationship itself will have an 'I' which they can see both ways, can see that and understand that what is taking place that it is not always what one wishes or the other wishes, but that what is required for the relationship itself, to be able to build that the same way we don't know what an 'I' is going to tell us, because we don't know ourselves. When one gets married one does not know what the relationship is going to be, and you don't even know what it is at the present time. One is many times quite blind about it. One hopes for the best that certain things of course will last, which are at the present time agreeable. Maybe certain things should last which are not as agreeable but are useful, and what can keep – keep on being useful. Only then when one wishes it to be used for a different purpose.

I say the character of a relationship becomes like an individuality. It's necessary to see, I think, that the personality sacrifices gradually in relationship of becoming one to that what is then the individuality of that kind of a character based on principles. Of an understanding which becomes more and more permanent between two, so that after sometime there need not be any anger, there need not be any disagreement, there need not be any relationship expressed in words. That gradually that kind of marriage ends up in an emotional state of that what belongs to both of them, because both have built it.

What else will I say? To wish them well. It is so silly to say it that way. To wish them really a world ahead of them. A world of understanding and living together, come what may. To know what is right at the proper time. Not to find out what is right afterwards. To have enough insight. To have enough control. To see what ought to be done and then do it, slowly in a certain



way understanding one person has one way and other has another, but one can understand why a person is one way or another, and then on that basis one can love each other. And to say a long life. Their life will never end. Also a marriage is a temporary affair of the Earth. What might happen later and to what extent spirits will be married. Every time anything of this kind happens the emphasis is not on this Earth. If a marriage could be made in heaven, then heaven could be on Earth if the marriage is right, and if it is right then it will last. In which every way that might be I don't know, but at the present time, right now, I wish them well with all my heart.

To Jim, and Linda.

And so, Peter will you play?

END

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